JUNGLE PLAYS

Script

R. Chandrasekharan

JUNGLE PLAYS

(Centenary Release)

Script

R. Chandrasekharan, L. T. (Cubs)

Veteran Scouter

Former Asst. Director

Bharat Scouts and Guides, E.R.HQs., Patna

***This book belongs to*:**

Name of Cub.....

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SRI CHAMUNDI SCOUT GROUP

(21st Bengaluru)

No. 18, M. H. R. Vidyavana

Chamundi Scout Rasthe, (West Park Road)

Malleswaram, Bengaluru - 560 003

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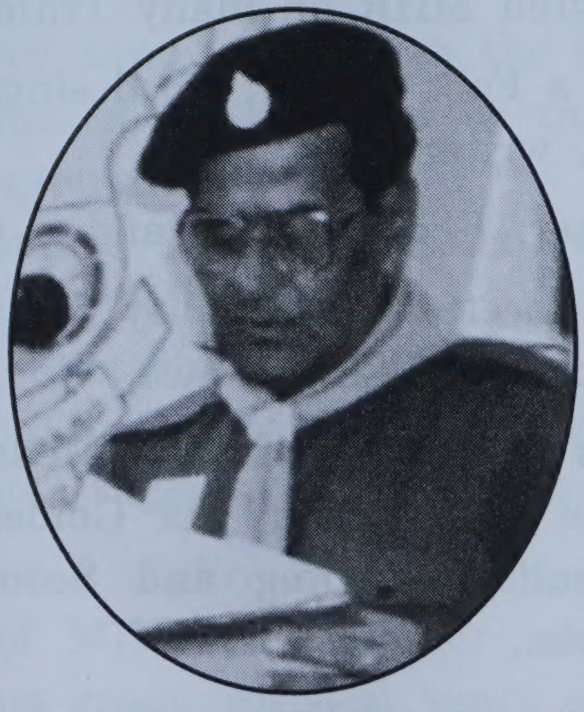
Dedication



These 100 years our Chamundi Scout Group has seen many.....

» Popular Cub Masters including our founder M.H.R.

» Among them, the name of Sri Venkatachalam shines a firmament star.

» He was popularly known as Bagheera in the group,

» He was also well-known and a Sought after Scouter at State level.

» He was one of the favoured scouters of MHR, our founder.

» He was a Wood Badge holder under the Gilwel scheme. (Last batch in the State)

» He assisted MHR on many Training courses.

» He was a Folk dancer; Good singer, Versatile actor; A writer;

» A Trekker, Rock climber and a Camper.

» A Multi-facetted personality, he was also an Educationist Par-Excellence.

» He was recipient of the Medal of Merit from the SHQs., For Six Golden years, he gave quality Cubbing and Scouting to the group: viz.,

Group songs, Kolata, Standard Camping.

Adventure and Trekking were his great Contribution to the groups

Popular activities.

Participation in Social Service Camps in far flung villages of the state need special mention.

We are proud to dedicate this Book-let "Jungle Plays" In memory of Sri S. V. Venkatachalam.

Publisher's Note

I am very happy to publish the book "Jungle Plays" on this happy occasion of the Centenary year of the group. And dedicate the same to the memory of one of our multifaceted, versatile and illustrious Cub Masters of our Group namely Sri S. V. Venkatachalam, Pen name Salem and popular name Bagheera in the group and Venks sir for all his students over decades.

I am proud of Sri R. Chandrasekharan, the eldest son of MHR our founder and a veteran scouter of our group with 80 years of cubbing to his credit for scripting the book with love for publishing during the Centenary year.

Grand children of our founder: Dr. Latha Shivaram, M.D., has given the beautiful drawing for the cover page and Smt Ahladini Bhanu, Bengaluru has kindly done the DTP work.

Children of Sri Venkatachalam-Smt, Vaani Anand, Chennai, Smt. Veena Mahesh, Phoenix,(Ari) USA both IT Professionals and Shekharipuram Shankar, Bldg. Mat. Specialist, Pune, (Mah) have kindly sponsored the publication

Sri B. N. Nataraj of Sri Nithyananda Printers and his staff have done a wonderful job during the short time given to them.

Sri M. A. Khalid, our National Commissioner (Scouts) a staunch well-wisher of our group, has given his kindly blessings and commendation.

I owe my debt of gratitude to each one of them.

K. Narasimha Murthy, ALT. (S)
Group Leader (Scouts)

JUNGLE PLAYS

Preamble

For all activities and training in the Cub section, "Jungle Book-Mowgli stories" forms the absolute base. They revolve around the Jungle atmosphere–Nature and animals. Cubs love it.

Lord Baden Powel of Gilwel, Founder of Scouting, while on a campaign in wild Africa, hit upon the Jungle Story by Sir Rudyard Kipling to be adopted for training of the younger Scouts–CUBS and mould their Character and outlook. As he worked out on the details, he envisaged some 6 plays out of the story which are popular as Jungle plays or Jungle Dances. He has explained these plays in his Basic book for Cubbing–The Wolf Cub's Hand Book. By and large, the world over, these 6 plays are very popular and the Cub packs perform these plays as a routine.

Is that all that you can play or dance? No. There is a wide scope for imagination. Sky is the limit, One can base the plays on a myriad parts of the Jungle story. Considering that we tell the cubs from a wider source of stories, the scope for plays is also wide, both within and beyond the Jungle Book. Well, in this booklet, I have restricted

my-self to the "Jungle plays" as explained by BP in his 1st book on Cubbing–The Wolf Cub's Hand book and have woven my narration around his words, except the addition I have made of "Ananda Narthan"—The Dance of Ecstasy at the end.

NOW TO THE PLAYS

1. The grand Salute (*Ghana Vandana*)

The wolves all sat round the Council Rock, in a circle and when Akela the old wolf, the head of the pack, took his place on the rock, they all threw up their heads and howled their Welcome to him.

When your old wolf—Akela—your Cubmaster or other Scouter, comes to your meeting, you welcome him by sqatting round in a circle as young wolves by giving the wolf cub Grand Howl or the Cubs' Grand Salute.

So form yourself in to a circle. [Quickly, a cub never walks but runs] Then squat down on your heels with your two fore paws on the ground, between your knees spread out on either side like this:

Then when the old wolf comes to the pack, the young wolves, throw up their heads and howl-shout. But their howl means some thing. They want to welcome him and at the same time show that they are ready to obey his command. The call of the pack, the world over is "We'll do our best" So when your Cubmaster/elder comes in to the circle, you chuck up your chins and all together, howl–shout out, making each word drawn out. Aah–Kay–Lahh; We-e-ell, D-o-o-ooo, O-u-u-r, BEST (DOB also used). Yell the word BEST, sharp and loud and and shout all together. And at the same time, spring to your feet with 2 fingers of each hand together pointing upwards at each side of your head, to look like the 2 wolf's ears.

That is the way to do it. Now what does it mean? It means that you will do your best

with-both hands-not merely with one like most boys, who only use their hand. Your best will be twice as good as any ordinary boy's best. "Do your best" is the cub motto.

Keep your two hands up while the leading cub calls to the pack, at the top of his voice: "Dyb-Dyb–Dyb–Dyb" [meaning Do Your Best]

Then every cub after the 4th "Dyb" drops his left hand smartly to his side and keeping the right hand at the Salute, with 2 fingers up, but now spread out. making the salute. squeals "We-e-e" 'll and barks out "Dob-Dob-Dob-Dob" [we will do our best].

Your 2 fingers in the salute are the 2 ears of the wolf

After the 4th "Dob" each cub drops his right hand smartly to his side and stands at the "Alert" and waits for orders.

2. *The Tabaqui Play*

Tabaqui is the Jackal, a sneaking sort of a fellow. He is afraid to go about alone. So he always keeps next to his fellow jackals. Although he tries to look like a wolf, he never hunts or

earns his food like the wolf but sneaks about trying to steal or beg it from others, Then when he has got it, he is not a bit grateful, but runs about yapping and yelling, disturbing the game and making a regular nuisance of himself. There are a lot of boys like Tabaqui who rush about yelling and making little sense of themselves and bothering people, always ready to beg for a penny

or a bit of grub, but never anxious to do any work. They are quite ready to jeer at or throw mud at people, if they are at a safe distance away but are awful little cowards really.

I hope no cub will ever desires to be called a Tabaqui. Then there is **Sherkhan**. He was the big ferocious looking tiger. An awful bully. He was not clever enough to hunt and catch wild game. So he used to sneak about near by villages and kill little calves and goats and even a defenceless old man-if he could catch him asleep. Otherwise he was desperately afraid of men.

Well, the Tabaqui thought a tremendous lot of Sherkhan. They followed him about and though he bullied them, they kept telling him that he was the King of the Jungle and the Finest fellow on earth Of course they did this in order that he would give them a piece of the kill when he was eating. I have known Sherkhans among boys–big ferocious looking boys, who bullied the younger

ones in order to get what they wanted out of them but they were arrant cowards really, if the small boy would only stick up to them.

Now the Play

Pack is divided in to 2 sections. One half comprises Tabaquis and Sherkhan at one end of the field, ready to play their role. The other half are the wolves and Mowgli lie and wait at the other end of the field. Part 1: The Tabaquis and Sherkhan play their part first. The jackals form a circle round Sherkhan and move around him murmuring "Jackals, Jackals....." When they come in front of Sherkhan they come a step forward and salute him and praise him but when they are behind him a great change takes place. They humbly bowed in front of him while at his back they stoop to cringing and making faces at him.

All the while Sherkhan in the centre prances proudly; Swaggers for all he is worth. And seems to challenge any and every one to come and fight." **I am Sherkhan**; **Lord of the Jungle** "he snarls; "**I am the Tiger King**." he boasts. When Tabaqui humbly bows to him, he kicks at him just for the fun of bullying, The jackal dodges the kick, bows low again as if telling him "Thank you "and steps back to circle. (See fig. on page 11.)

Part 2: The section of wolves are nice chubby set of people. Aren't they? But look, the wolves are moving. They swoop down on the Tabaquis and each one carries away one of these little sneaks. When the noise and scuffle has died away and wolves with their captives has settled down and lying quiet, Sherkhan who felt a little nervous during the tumult, looks around, finds himself alone and thinks for himself "I am greater than ever, I thought I was" and roars with gusto "**I am the Tiger King**", hoping that the whole jungle hears him and believes him.

The jungle folk might believe him but Mowgli has always known him to be a cowardly bully.

He now comes out across, very slowly, with one arm out stretched—finger pointing and his eyes on those of the tiger. Sherkhan cannot look at man in the eye. He is afraid. Though he goes on trying to shout "I am the tiger king" he gradually cringes down till he is flat at Mowgli's feet. (See Figure on page 14.)

Thus ends the play and the pack rushes in to form the Parade circle.

P. S.: When the number of cubs in the pack is small, section 2 will have only Mowgli. At an indication by Akela, the jackals disperse making noise and scuffle and Mowgli appears on the scene.

3 and 4: The Baloo Play, Bagheera Play

These 2 plays represent, what one has to learn in life: a. To live in harmony and peace with others b. what one has to do for survival. Also remember what was done when Mowgli was admitted in to the pack. You find laws that were followed in the story– the wolf Pack. a. The wise bear–Baloo undertook to teach Mowgli the laws of the jungle. The great Black Panther–Bagheera paid the price of a bull he had just killed and paved way for Mowgli's entry in to the pack. Also he agreed to teach him to hunt his own food.

Wolves in a pack have their parts to play. They obey the wishes of the chief wolf, just like the players in a Football team. He does not shout the orders every time. But you do it anyway as he would like. That means you "Play the Game" to amuse yourself and the team shall win. That after all is the main aim of Scouting.

3. The Baloo Play

Form the Parade circle. Baloo was the animal in the Jungle Book who taught the Laws of the jungle to Mowgli. He was a good natured burly old thing, very like a big Policeman.

When therefore the order "Baloo" is given, every cub will turn to the right and follow his leader, marching slowly and stiffly, as proud as punch, with his stomach forward and his elbows stuck out, chin in the air, looking left and right in a haughty way; And as he goes along he gives out the Cub Laws–one word for each step and in

a loud voice, so that everybody shall hear them, know them.

The Cub is Obedient;
The Cub is Clean and Polite.

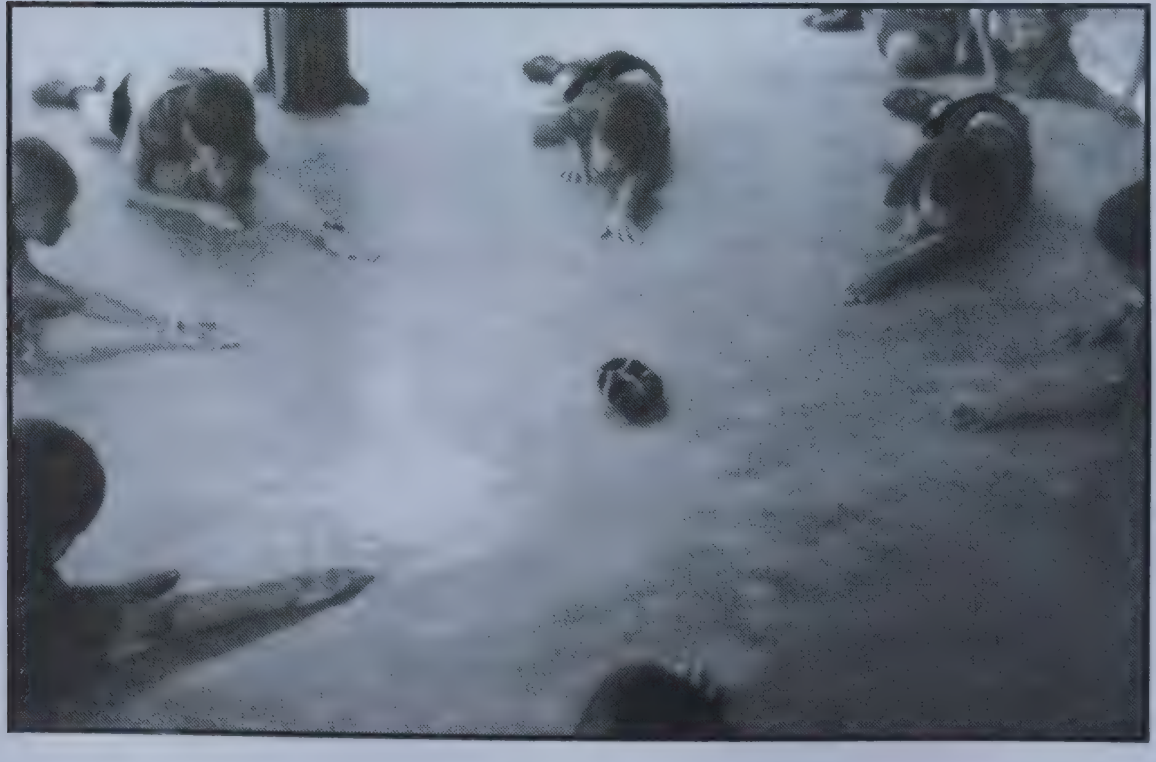
When the Cubmaster gives the signal or orders to halt, the Cubs at once stop, turn inwards and become themselves, standing strictly at the "Alert" till they get further orders.

4. The Bagheera Play

Bagheera was the black panther who could climb trees or creep silently and quite unseen in the shadows by night. He was the crafty and

skilled hunter, brave and enduring. Although he could be fierce and terrible, when he liked he had a kind heart. He taught Mowgli how to hunt and get his food.

In this play each Cub becomes a panther. The pack being in Parade circle, each Cub moves



along in a crouching position, looking out to the right and the left for game to hunt. Suddenly game is in sight. Every Cub squats down. Turning his head and gazing towards the centre of the circle wher he must imagine there is a deer feeding itself. In order not to be seen, he quietly gets on to all fours and turns towards the centre. Then crawls backwards a few paces, in order to get a little further away from the deer, so as not to frighten him. Then every Cub begins to slowly crawl towards the centre. As they get nearer all creep closer to the ground and more slowly. When they get near, all lie flat till the leader says "Now", when all of them spring forward on to the imaginary deer with a yell, seize him and tear him in to pieces. They all fall outwards and run jumping back to their places in the Parade Circle, carrying and biting the imaginary lumps of deer meat.

During the play every Cub must watch the leader and instantly do the same thing as he does. Also note that absolute silence marks the play till the prey is caught and shared.

P. S.: An innovative CM will make a doll stuffed with sweets, a doll-pig, deer, rabbit, bird-pigeon etc. as prey.

5. Play: The Hunger Dance of KAA

The Prelude

One fine day Mowgli told Baloo and Bagheera that he rather liked the Banderlog because he found them lively and cheerful. They were surprised. They explained that he was wrong and he ought not to have anything to do with Banders. They explained that they have no law like wolves; they have no originality and mimic others; they think they are funny, clever but really are ignorant and silly; They boast of doing many things but do nothing; They chatter and talk instead of working; They are evil and dirty: They are cowards and go up the trees to throw nuts and sticks at wounded animals. They can never remember anything; Think of going to have splendid laws but practice none. No one in the jungle have any thing to do with them.

One day the Banderlog had watched Mowgli through the trees while he was building a little house for himself out of the branches and creepers. They thought what a fine thing it would be to get him to teach them to make their own houses. They waited for a time. When they saw him sleeping, they cooly crept down, and seized him. Two of the strongest of them grasped him by the arms, dashed up in to tree tops with him and rushed him along, high up among the branches

for miles. Leaping from tree to tree and taking him away from his friends.

Now and then he got glimpses of the earth far below the branches and the sky aboue as he was dragged among branches and green leaves and twigs. Some times they would spring and jump across an open space from one tree to another, landing with a jerk on a waving bough.

Then with a cough and a whoop they would fling themselves in to the air outward and downward and spring up suddenly, hanging by their hands on the lower branches of the next tree. So bounding and cracking, whopping and screeching, the whole tribe of Banderlog swept along the tree-top road with Mowgli as their catch.

Mowgli got terrified in no time and feared that he may crash to the ground anytime. He went on giving the Jungle call of distress and cried for help. High up in the sky, **Chil** the kite, saw him, heard his cry for help, watched where the monkeys were taking him to and informed the same to Baloo and Bagheera. They in turn took the help of hungry Kaa and rushed to an old ruined town where the monkeys had their refuge.

Then all the three boldly attacked them. After a glorious fight they traumatised the Banderlog and **Kaa** rescued Mowgli from a deep dungeon.

Soon you could see Mowgli mounting Bagheera's back and along with Baloo stride back to the Den, while Kaa made a feast of the Banderlog.

Now to the Play

The leader will be Kaa's head. The rest of the pack will tail on behind him, each holding the Cub in front of him and will follow the head, where ever it goes, moving as slowly as possible– heel to toe, and keeping step with the cub in front.

The head will quietly glide along on a track like figure of eight – ∞, and will then wind his tail up in to a circle, gradually getting smaller and smaller and then he turns round and works his way out again in the figure which the scouts call the spiral.

Every cub will keep on **hissing** during the whole performance and will walk sliding his feet along, without making the slightest noise (watch a millipede on the move) so that the whole body seems like a snake rustling through the grass, making occasionally the louder hiss which is the snake's way of calling his friends.

When Kaa has thus coiled and uncoiled himself, the leader gives the command "Banderlog". Instantly the snake breaks up and each Cub runs about in his own way, imitating the monkeys.

Some will run as if on an urgent errand, in a certain direction and will suddenly stop, sit down and look at the sky. Some will dance on all fours, round and round on end without any real purpose. Some will hunt their own tail. Others will climb imaginary branches and sit down to scratch in the middle of it. One runs about in the figure of eight. Another will creep on all fours up to some imaginary enemy and then suddenly sit down and looks at the stars. Another runs after his own tail, walks a few paces and runs after his tail again. Another will keep prancing, pick up an imaginary straw and examine it. Throws it out and prance again. Another turns head over heels, sits up, scratches and roll again. Another walks hurriedly, forgets why so fast? Scratches his head and walks in another direction and

repeats the same thing ever again. In fact do any silly things as do the monkeys. All the time busy seen doing some thing or other, actually doing nothing. It is a state of confusion and aimless actions. All the time you will be hearing the mokey's cry "Goorruck....." and the screeches.

Suddenly the leader shouts "Kaa". Fear grips the scene. The monkeys freeze with horror, for they know, only too well, what their terrible enemy will do to them.

The cub who forms the head of Kaa, stands up with arms out stretched, thumbs clasped, head down, and slowly swings his body to and fro. He hisses once and all the monkeys take an unwilling step forward. He points out one of them. The frightened victim crawls forward beside his legs

and is "swallowed" and then tails behind the leader, as in the beginning of the play. Possible a dozen monkeys get swallowed this way, one after the other and to reform the body of Kaa. Others if any, slowly move round and retake their earlier positions at the tails–end of Kaa. When all the Cubs have joined up Kaa moves heavily round in a circle and then lies down and goes to sleep after his heavy meal.

This is done by all lying down one after the other starting with the tail. As soon as the head of Kaa has wound round in to a fairly small circle, each cub takes short steps. The last Cub in the tail then sinks down slowly. Pressure of his hands on the shoulders of the Cub in front draws him down too, until all the cubs forming the body of Kaa also lie down, except the first three. These three led by the head of Kaa sway for a moment and the head looks around before finally sinks down.

That is the end. After a moments break, leader shouts "Pack" and the cubs hurriedly get up and form the Parade circle.

6. Play : Sherkhan's Death

This is the last of the 6 plays/dances from the Jungle Book formulated by BP when he adopted the story for the training of Cubs.

Prelude

The bullying tiger's last day came when rudely awakened from sleep in a dry ravine of the Waingunga river. That day at dawn he had killed and eaten a fat pig and was drunk on top. Mowgli with the help of Akela and the Grey brother divided a herd of buffaloes in two and drove them in to the ravine from opposite directions. Thus sandwitched, and unable to clamber up the sides of the ravine after the heavy meal he had and was trampled by the terrified but determined hoofs of the buffaloes. It was a dog's death.

Now to the Play

PART 1

Pack forms a circle. Turns to the left singing and acting the following lines.

Mowgli's Hunting; Mowgli's Hunting;
Killed Shere khan; Killed Shere khan;
Skinned the Cattle-eater;
Skinned the cattle-eater
Rah Rah Raah I
Rah Rah Raah I

[Actions: Line 1 : Right hand at the eye brow and slightly crouching, left hand tucked at back on.. the hips, moving a step at a time, looking out for the prey; Move right foot 1st... Repeat with left hand and left foot.

Line 2 : Ferociously, swiftly and with force drive the dagger to the beasts throat;

Lines 4 and 5: Cut, tear and skinning the tiger with force; a vigorous action.

Lines 7 and 8 : Tuck left hand at back; lift right arm show finger pointing sky and waving; Lift left leg at knee and hop round on oneself and clock wise; Then change right hand at back; left arm up; lift right leg at me and repeat.

[Modulate voice in keeping with actions]

PART 2

Mowgli took skin to Council Rock. Cubs in Parade circle, get down on all fours facing the centre of the circle with the leader outside. This part of the play consists of a series of taunts to the dead tiger by the leader. Pack responds to each taunt by growling and crawling a little towards the centre of the circle. There are 4 taunts in all. Both taunts and growls start with fairly soft decibel and increases with higher, angry pitch as it proceeds. Between taunts pack is silent and motionless.

The 4 taunts are:

Lungri;

Frog eater;

Burnt beast of the jungle;

Hunter of the little naked man cub:

By the time of the 4th taunted growl, the pack should have reached the Rock circle.

PART 3

Cubs kneel back on their haunch, hands hanging loosely by the sides. Leader should be in place in the centre by the Council Rock. He kneels back the same way as Cubs, stretches both hands above his head and says slowly and dramatically "Sherkhan is DEAD". The pack then stretches arms up the same way and taking time from the leader, keep their hands in the same position, bow forward 3 times till heads and hands touch the ground saying "Dead Dead Dead" Then all jump up and shout "Hurrah" excitedly 3 times and drop to ground as though shot dead in mid- air. After about 5 seconds leader signals "Pack" and all get up swiftly and form the Parade circle.

Thus ends the play 6.

DANCE OF ECSTACY

(Ananda Narthana)

(An innovation by the Author)

Scene 1

The 1st scene of the Dance acts an affirmation that Mowgli has kept up his word.

Mowgli spreads the skin of Sherkhan on the council rock. Helps Akela sit on it. He himself stands on it. Baloo, Bagheera and the 4 Grey brothers get seated by the side at a lower point. Other members of pack are spread around.

Mowgli : Friends, I have fulfilled my oath. I have kept my word. Have I not?

All members assembled in one voice : Yes, you have kept your word. It is fantastic. We have a request. We want Akela to continue as our Leader. We also want you—Mowgli to continue stay with us.

Bagheera : That can not be. When your stomach is full you act crazy again. You wolves went astray. Now you have realised the folly and have come together. You have become the Free people again. You experience your freedom yourselves.

Mowgli : This side the friends of the jungle: The other side the men folk of the village have driven me out. Leave me alone, I shall hunt on my own.

Bagheera & Grey brothers : We shall stay with Mowgli only. Mowgli, please agree to our wish.

Mowgli : So be it brothers. We shall be together.

Assembly disperses.

Scene 2

The song explains the sequences of killing, skinning and spreading the hide of Sherkhan on the Council Rock. followed by the DANCE OF ECSTACY.

(Position of Mowgli, Akela and all members remain the same. The song is almost a monologue by Mowgli. When music (Pop/Rock) is played, during breaks, only Mowgli and assembly shall dance. Akela, Baloo, Bagheera and the Grey brothers shall remain spectators).

I am happy. thrilled. Excited.
I have a song that runs wild with me.
I shall sing and happily dance—
The dance of Ecstacy;
I am Mowgli, I sing, I dance—
The Dance of Ecstacy;
Jungle folk, See what all I do and dance—
The Dance of Ecstacy;
Jungle folk hear me sing; see me dance—
The Song of Ecstacy;
Jungle folk, Dance with me, Dance let us—
The Dance of Ecstacy.

* * *

Sherkhan said, he will kill me, me the frog;
Near the main gate of village this evening;
In the evening he felt sure to kill me-me the frog;
Near the village main gate, kill me-me the frog;

* * *

Fully drunk, the hot blood of the wild pig;
Sherkhan shall lie senseless and heavy, the body big;
I will kill him that drunk swig, not to drink again;
I have come alone in to the scene again;
Grey brother, join me, to make his words go Vain;

I have started for the great hunt of Sherkhan;
The buffalo big, the buffalo blue,
bring all of them Red Eyed;
Bring them all, silently to the scene,
ready to be swayed;
And act as I direct,
to pounce on him to get him killed;

* * *

O! Sleepy Sherkhan, up, Get up;
I have come with buffalos to finish you up;
Buffalo of buffalos, my Rama has put his hoof on you;
And I have slashed your Jugular vein,
your Jugular I have slashed;
You can not move and your body can not be moved;
For the blood flowing from you,like a river,
has you drained;

* * *

Waters of Wainganga, Trees of Seonee,
where did Sherkhan go?
He is not "Ikki" to burrow a hole in the ground below;
Nor "More" to fly; neither "Mang" to sway
on the branches.
It is not good,we wake him;
He has already reached his goal;
Bamboo thickets making rubbing sounds, tell me
Where is Sherkhan?

* * *

Yes, I saw him under the pressing hoofs of my Rama;
He can not get up to kill me;
the lame Sherkhan is lying on the ground;
Shh! Silence, the mighty one is sleeping,
this is his end;
Vultures will land; Army of ants surround him;
They pull out his flesh in bits
and that is what he deserves;

* * *

Hey! I am naked,!!
Vultures may not leave me;
Sherkhan be quick;
give me your striped shirt;
I will cover for now;
Later I shall bundle and carry;
To decorate the Council rock;
Give me your coloured shirt;

* * *

In the name of the Bull which purchased me;
Without giving an excuse let me Keep up my word;
For my gift I bend down holding the hunting knife;
Now I shall drive it deep into Sherkhan, to skin his hide;
Waters of Wainganga you are the witness to my act;
Grey brother and Akela help me,
to make skinning an easy task;

* * *

Lo! Sherkhan has given his coloured shirt;
To bundle and carry; Indeed it is a heavy shirt;
Men folk shall come and throw stones, let us run;
They act like Bunderlog come, let us run;
In this hot night, away from village lights;
Let us run towards the setting moon,
away from village lights;
Come, let us run.; Come let us run.

* * *

Scene 3 : WHY?

Mowgli reflects on the Duality in his life;
Waters of the Wainganga, tell me *WHY?*

I have not troubled them but they are afraid of me
They hit me with stones and drove me out. *WHY?*

With Love and Affection, we grew up together,
O! wolves of the pack, you shunted me out. *WHY?*

Jungle was closed for me and Villagers shut the gates.
WHY?

Like Mong flying this way and that,
among birds and animals,
I am moving between the village and the Jungle. *WHY?*

Though dancing on the skin of Sherkhan,
my heart is heavy
Stones thrown, face wounded,
blood flowed, still heart is light;
I had left the jungle not to come back,
but I came again. *WHY?*

Like snakes entwined during Chaitra,
two things are entwined,
And those two things are fighting
with each other in my mind. *WHY?*

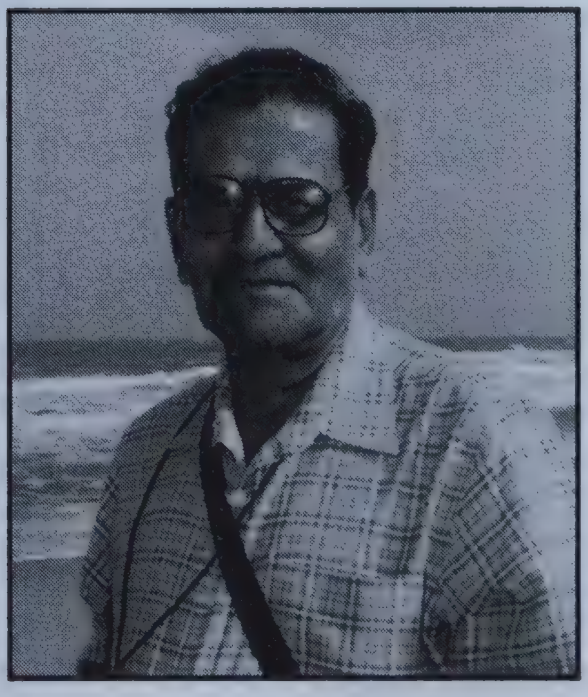
Tears are oozing; Tears flowing like a stream;
Still I am happy, spirits high and dancing. *WHY?*

I am TWO Mowgli not One!
Skin of Sherkhan spread at my feet;
I killed Sherkhan; Whole jungle has seen,
know ye, that is my credit;
O! Wolves, look at me again and weigh
I have killed Sherkhan,
spread his skin on the Council rock;
I made Akela sit,kept my word and
danced on the skin spread on Council rock;

My heart is heavy, with things
I can not understand or explain *WHY?*
Still, I am feeling happy and so I dance,
the Dance of Ecstacy. *WHY?*

P. S: This is not found in the Wolf Cub's Handbook but an innovation by the author, and successfully played in his Cub packs and on several training courses during Camp fires.

Remembrance Note



Born in 1931, Sri Venkatachalam joined our group as a Cub in 1937 and grew up. For almost a decade he held sway over the group as a leader. He became a legend the group is proud of.

His father Sri S. V. Venkatarayan was a State Plant Pathologist of the Govt. of Mysore [now Karnataka] and was President of the Parents Association of the group. He successfully guided the group to glory over a period of more than 25 years. All his 6 sons from Sri Viswanathan to Ashoka, were members of the group. 3 of them including Venkatachalam were Popular, Active Scouters.

As an Educationist he worked under the famous J. Krishnamurthy Foundation. He worked in the Science Faculty at Rishi Valley School, (AP) for over 25 years and as Principal of the Rajghat Besant School at Varanasi (UP); Under the Swami Chinmayananda Foundation at Chennai and Rajapalayam both in TN; He worked for the Murugappa Chettiyar Institutions in Chennai for some time; He also worked for the Bharathiya Vidya Bhavan, for its school at Chennai and then as Principal for the B. V. B. Institutions at New Delhi.

His student community is spread out not only with in India from Cape Comorin to the Peaks of the north and Somnath to Jagannath, but also in many foreign countries. For all his students he is the loving "Venks Sir".

Whenever he happened to be in Bangalore, he never missed his visit to the group and to MHR his mentor at Tumkur. Not only he was a Favourite sishya of MHR but was also a great pal of MHR's first son and one of our veteran scouters Sri R. Chandrasekharan for more than 7 decades.

He visited our Group's "Pachmarhi Gate" camping centre at Gita Gardens, Rajankunte, twice. 1st time with family in 1999. 2nd time alone and

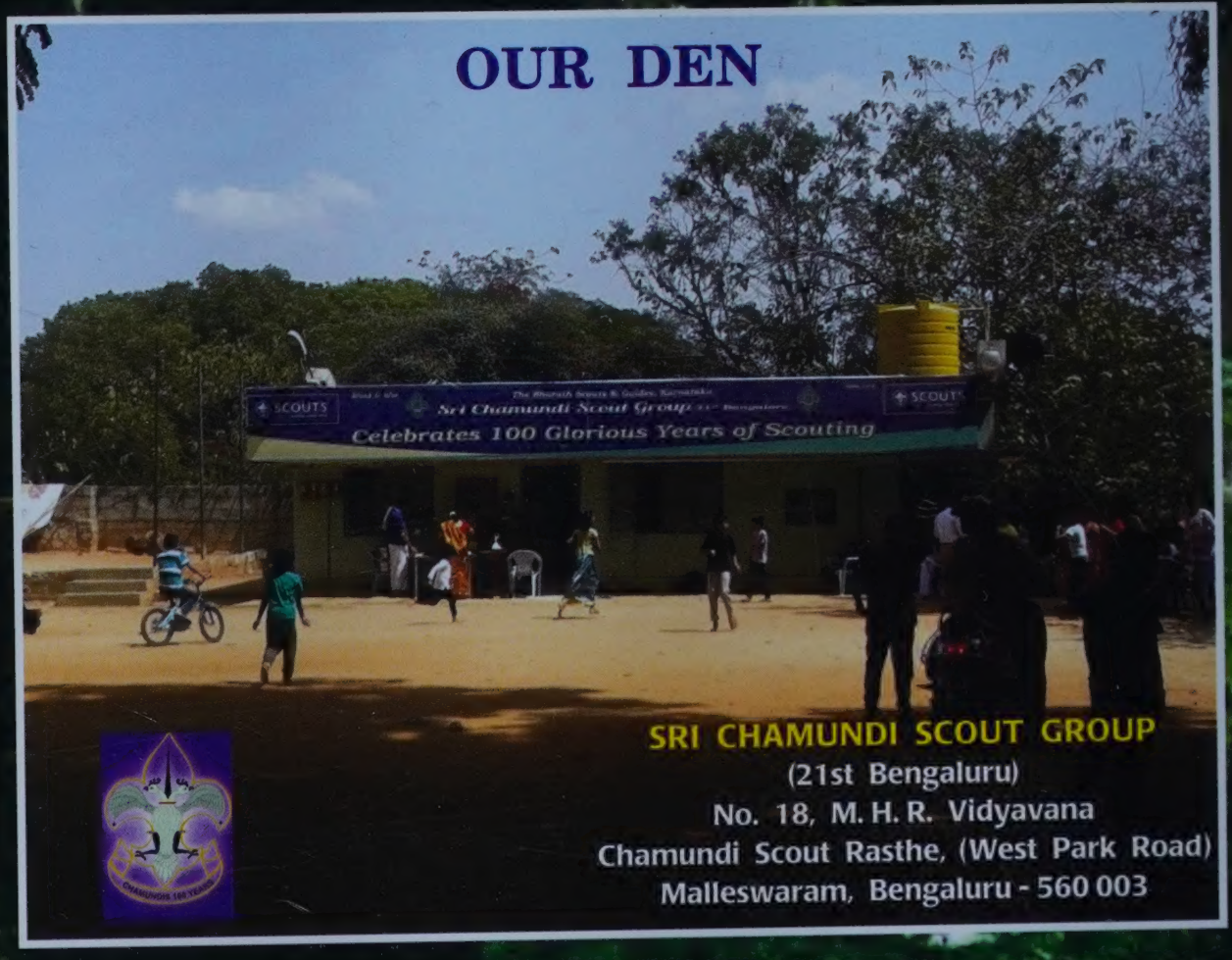
stayed for a week 5 years later. He was very appreciative of the centre and infact he inaugurated the "MHR Sessions circle" at the centre. Due to the demise of Mr. Shah the owner and Sri Chandrasekharan demitting the office there, we lost the Camp site.

Where ever he stayed, the group kept in constant touch with its loving Bagheera-Venks and sought his advice, and time to learn group songs and Sanskrit chants. We miss him at this juncture.

At the ripe age of 85+ he was called to higher service, while spending his twilight years at his daughter Smt. Vani Anand's house in Chennai.

Attach Photos of
Pack activities, where you have participated.
During visit of Dignitaries

OUR DEN



SRI CHAMUNDI SCOUT GROUP

(21st Bengaluru)

No. 18, M. H. R. Vidyavana

Chamundi Scout Rasthe, (West Park Road)

Malleswaram, Bengaluru - 560 003